

The Woman's Forum

SHOULD RELIGION BE TAUGHT TO CHILDREN?

Many Believe Children Should Be Left to Their Own Inclination and Should be Taught Respect and Regard for Truth and Goodness.

Is it natural for children to think about who made the world and where they will go when they die? There are anecdotes galore about the religious pious children put to their parents, but according to Franklin C. Lewis, superintendent of the Ethical Culture School, boys and girls brought up in unorthodox homes, where religion, as commonly understood, does not enter into discussion, never think about it at all.

Curiously enough, Mr. Lewis, though at the head of a school where pure ethics take the place of teaching about God and a hereafter, is himself a member of an orthodox church and teaches his own children at home to say the Lord's Prayer at night.

"I was brought up in a Christian church," he said the other day, "and though I became a student of philosophy and though it is very hard for me to reconcile belief in a God with my knowledge of the suffering in this world, my early training has remained with me. But a school is not the place for religious teaching, nor will it ever be until we are all of the same faith—if that time ever comes."

THE WORD "GOD" IS NOT SAID.

"In this school the word God is never mentioned, except as it occurs in the song 'America,' which we sing, and in places like that. I don't believe it conveys any idea to the children's minds; at least they evince no curiosity as to who God is. The teachers here tell the children stories from the Bible, but they are very much changed; in the tale of the Garden of Eden, for example, the characters are a boy and a girl in a garden, and their father. This is the safest and best way for a school, home is the place for religious instruction; and when there is no definite religious instruction at home—well, the child is unfortunate, that is all. For while there are a few minds that can be held to a righteous course by pure ethical teaching, a belief in some form of personal God is the best guide for most."

Leaving religion out of the course has made the Ethical Culture School a more peaceful place than some of the public schools, where doctrinal strikes have interrupted the study of the three R's. Take that school in East New York, for example, where the children struck against singing the Christian songs which began the day. Some objected on sectarian grounds, being Jews, but some were plain agnostics, and claimed to have blazed the path themselves.

MY OWN OPINION.

"I don't believe we know where we go when we die," said one boy. "No, my parents didn't teach me that. I just thought it out for myself."

In an effort to find out some facts about religion and the modern child, The Tribune reporter asked Mrs. Susan W. Fitzgerald, of Boston, the well known suffragist, what she thought of the Ethical Culture School's policy. Mrs. Fitzgerald has three children herself.

"I don't call that impiety," she said. "It showed a logical mind. Personally, I don't believe in bothering children with religious matters; let them develop in their own way. Some will ponder these things and some won't, according to their natures and the things they hear. One of my little girls, for example, is just now undergoing an attack of piety. She informed me that she said five prayers every Wednesday night. Why she says all her prayers one night, and why she selects Wednesday, I don't know. I suppose her reasons are sufficient to herself, for she is but eleven years old."

JUST HEARD STORIES.

Leaving children free to follow their own path in religious matters may result in their becoming ardent churchgoers. It has in the case of the three children of Mrs. George Perry Morris, of Brookline, Mass., suffragist and officer of the Drama League. When they were little their father told them stories from the Bible on Sunday afternoons, but beyond that their minds were left free in these matters.

"I never taught them to say prayers at night," Mrs. Morris said, "but when the oldest boy, Carl, was quite young I had the habit of saying 'God bless you' when he left at night. One night he said to me, 'I wish you wouldn't say that.' I stopped for a while, but about six months afterward I said 'God bless you' on leaving him, just to see if he had forgotten. He raised himself on his elbow and observed reproachfully, 'I asked you not to say that.' I never did again, and I never knew why he objected."

"It may be that children coming from homes where religious subjects are never discussed, and who don't come in contact with such discussion, don't wonder about these matters. But one way or another most children do hear talk on these things, and their minds are set going. My little girl, Mary, liked to test everything. She had heard somewhere that God was answered when called upon. One day she suddenly yelled at the top of her voice, 'God! God! God!' Then she waited a minute, and at the end of the minute she turned to me.

"I knew He wouldn't answer," she said.

"But Mary and Carl are now, without any urging from their father or me, regular churchgoers. They attend the Unitarian church, to which we have always belonged, and allow nothing to interfere with their attendance. I think it is because they find the minister's sermons very interesting."

MRS. BLATCH'S IDEA.

Mrs. Harriet Stanton Blatch says that as to prayer she thinks it has a quieting effect on a child's mind to shut its eyes and think pleasant thoughts, at bedtime, of the persons who have served it during the day.

"As to religion," she observed, "respect for other people's beliefs is the most important tenet. I taught my child that Christians had one belief, the Hebrews another, the Buddhists another, the Mahometans another, and that all were worthy our respect. So well did my teachings take root that one day when my daughter, then quite small, asked me a question about the inside of the earth, and I told her the latest geological theory, she fixed me with her eye and inquired:

"Is that what you believe, or what Uncle Frank believes, or what the world believes?"

How many children do say prayers at night? Probably few make such a matter-of-fact business of it as a certain little Chicago boy. He was going to bed one night in an upper room, which was heated in the old-fashioned way by a stovepipe running through the floor. A caller sat with the family in the room below, and this is what floated down to the caller in the child's clear treble:

"Oh, Billy, come over here by the stovepipe. It's a bully warm place to pray."

Some grown-ups say their children's prayers still. Mrs. Frederick Nathan says she always repeats "Now I lay me" "I love it," she says. "I repeat it every night." There are children who, without being taught, make up little prayers for themselves. The little daughter of Mrs. John Rogers, Jr., of the Women's Political Union, is one of these.

"The little prayer she goes through every night is partly said, partly sung," Mrs. Rogers said. "Sometimes she adds to it the little song about the sandman. Just now she sings a Christmas verse at the end of her prayer."

TALK TO THE CHILD ABOUT IT.

"I lately read 'Swiss Family Robinson' to her, and she frankly admitted she didn't understand the prayers the father of the family was always saying. Of course she wouldn't let me skip the prayers; children hate to skip things. She hears little religious talk, but one day she confided to me that a child she knew said God was a big man in the sky. I said to her: 'That isn't what we believe, but it is what some people believe, and it is better not to talk to that child about it, for every one has a right to his way of thinking.'"

"My boy, who is older, has been made familiar with the stories in the Bible, and I discovered the other day, when a friend of his who has had a strict Sunday school bringing up came to see him, that my boy's knowledge of the Bible was much more extensive. Bible stories are fascinating to children, and they have a distinct value, but some of them have to be changed a good deal for the young mind."

One little boy, whose name shall not be given, found Bible stories administered straight too great a strain on his credulity. A friend of the family took the child on his knee and related to him about Moses in the bulrushes and other Old Testament tales. At last George looked up in his face.

"Mr. Brown," he said, "I believe what

you've been telling me is great big lies."

Fortunate the children who are told the stories of the Bible in the fascinating way they were given to boys and girls in the famous Sunday school attached to the Rev. Jenkin Lloyd Jones's church, in Chicago. Among the many children who had the delight of attending that Sunday school are the five boys and girls of Congressman Kent, from California.

The suffragists of Washington and the country know Mrs. Kent as an ardent worker for the cause, and as a good mother, too, but she gives part of the credit for her five fine children to their having had the advantage of that Sunday school.

Miss Lillian Ward, head worker of the Henry Street Settlement, says that in spite of occasional protests among children against the brief religious observances required in some schools she does not believe undue skepticism is abroad in the youth of the country. "Those protests are generally on sectarian grounds," she said. "I believe in a country whose population is so mixed the religious teaching should be of the most general kind. In the kindergartens attached to the settlement the children sing little songs and say little pieces which teach, not in a didactic way, kindness, gentleness, truthfulness and like virtues, and that is the best religion. I don't believe in troubling a child's mind with any other, and the normal child, if left to develop undisturbed, has too many other things to think about to ask religious questions. When those things come out of a child's mind they have generally been put there by somebody."

WHAT READERS SAY ON SUBJECTS OF THE DAY

Women Losing Privileges, Says Anti

To the Editor of The Tribune Woman's Forum:

I beg your courtesy to again reply to Mrs. Edna Wadsworth Moody.

I would first inform Mrs. Moody that if my former letter impressed her as that of a bitter man I am sorry, as it and all I write are those of a woman strongly opposed to assuming the duties of a man.

Who does not—as the suffragists unjustly and erroneously state of all anti-consider her duties are surrounded by the walls of her home; nor does she desire to confine her activities within them?

I beg right here to assert that anti-plains see their duties in social and welfare work, the betterment of conditions in vice, labor and poverty; in all forms of charity, educational and philanthropic work; the protection of women and girls and the training and protection of the minors of both sexes; though boys do not seem to count in these days.

We desire to, and we believe with the help of legislators where necessary we can, carry on our outside duties best as women, not party politicians. We desire above all to give men time to cope with the complex problems which our democracy and our cosmopolitan population present.

Mrs. Anna Howard Shaw is my authority for 50 per cent of the women not wanting the ballot; or, to be more accurate, she quoted the proportions of 8 per cent in favor and 92 per cent opposed in Brooklyn on November 1, 1912. I regret my former inaccuracy.

I am glad to know that the W. S. S. C. does not advocate a woman's party, but would venture the opinion that the whole suffrage movement is largely based upon sex antagonism, and most of its leaders make strong use of that foundation.

Mrs. Moody says: "Of course, women would abide by the decision of the majority. Why not? Is this not the basis of our present government?"

Then why will not the 8 per cent in favor of equal suffrage abide by the opposition of the 92 per cent?

My ancestors and Mrs. Moody's waged war as colonists against being taxed by the mother country while not represented in Parliament or having any voice in the use of the income, not because any action of them did or did not possess the right of franchise.

To quote Frederick Douglass: "A very few words will be sufficient to explain what the colonists meant by 'taxation without representation' and why they thought it so unjust. The whole thing arose out of the imposition of the notorious stamp tax in 1766. The colonists were on this side of the Atlantic, Parliament in England. There were no representatives of the colonies in Parliament, familiar with conditions over here and competent to explain what taxes would mean to the inhabitants, but most lightly upon the inhabitants. Under such circumstances Parliament decreed this burdensome tax, to be collected wholly from the colonists and not from the inhabitants of Great Britain as well. Moreover, the money so raised was not to be expended in the colonies, but withdrawn to England. When men and women are jointly members of the same community; when taxes are laid not upon the women for the benefit of the men, or vice versa; when, finally, they are imposed by representatives drawn

from the community and not by outsiders, the dictum is absolutely and utterly irrelevant."

Mrs. Moody says: "Women of Massachusetts went to the Legislature every year for fifty-five years urging the passage of a law that would give to a mother an equal right over her children with the father. On the fifty-fifth year the law was passed? In 1902 the women of Colorado got the vote. This same law was passed there the first year."

To this I would reply: The Colorado law was not the result of women suffrage in that state, but was placed on the statute books through the efforts of a Buffalo woman, then a resident of Colorado, with the co-operation of good men in the Senate and House of the Legislature. Before she undertook the work for equal guardianship in Colorado she returned to Buffalo and consulted with Mrs. George W. Townsend, of that city, who had succeeded in securing an equal guardianship law in New York the year before, and who was able to advise her what lines to pursue. It is not too much to say, therefore, that Mrs. Townsend was largely instrumental in the passage of the law for Colorado, as she had been in New York the previous year.

In Wyoming where women have voted for more than forty years without passing an equal guardianship law. As a matter of fact, there are fourteen states which now have such a law, and Colorado is the only suffrage state in the fourteen.

It appears, therefore, that, though enacted after woman suffrage was established, in point of time the equal guardianship law of Colorado should not be credited to "equal suffrage."

The value of a vote as compared with the manifold sacrifices of home and children and all legitimate woman's work and duties is thrashed out so often that I will not encroach further on your courtesy to touch upon it.

I will say to Mrs. Moody that if I am bitter it is as a woman who daily sees new schemes arise to rob woman of the sacred duties and privileges which, through all generations have been hers, the former of which cannot be performed by any other, neither man nor institution.

Now women are to be robbed of their husband's name, giving each woman sharing a man's home and income the appearance of what even a few months since any wife would have killed herself rather than have seemed.

REINA A. LAWRENCE.
Plainfield, N. J., Dec. 16, 1913.

Reform Suffrage As It Is Now

To the Editor of The Tribune Woman's Forum:

I have no new idea to offer in regard to the suffrage question, but I do wish to emphasize the fact that what we need is as was said last week: "Not more voters, but better voters."

Assuming that women wish to better the condition of the country as a whole, wouldn't it be well for suffragists, before getting the vote and thus incidentally giving it to many unintelligent women, from whom it could not easily afterward be wrested, to devote their energies first to making franchise for men less broad (less easily accessible for foreigners and the unintelligent male) and after that to

use their influence to get the vote for women when that vote wouldn't bring into being the power of so many of the unintelligent to counteract the good effects looked for? In one case woman suffrage would better conditions; in the other it might, and it might not.

We surely do not want our greatest work to be spoken of as "the mistake of the early twentieth century." The state of politics in many of our cities testifies to the fact that too many men have had suffrage powers too quickly. With their example we have no excuse for making a similar mistake.

There is no reason against suffrage for women; but if we wish to accomplish the most good our cry should first be: "Reform suffrage as it now is." Respectfully,
HARRIET HOBART.

Some Statistics for Suffrage

To the Editor of The Tribune Woman's Forum:

Grace Duffield Goodwin answers "A Dealer in Facts," saying: "He gives illiterate percentages which are absolutely accurate, and yet which do not invalidate by main contentions." "A great falling off in educational facilities in the last decade."

The abstract of the United States Census of 1910 gives Colorado literacy as 42 per cent, for 1900 41 per cent, a falling off of one-tenth of 1 per cent; for New York, 1910, 6 per cent, 1900, 5.2, the same falling off; Pennsylvania, 7.5 and 7.5, the same; Connecticut, 6.8 and 6.8. This abstract may be seen at the Public Library. If the women were to blame for this "great falling off" in Colorado, who are to blame for the similar falling off in other states where men only vote? What is the evidence that women caused this "great falling off" of one-tenth of 1 per cent?

She says: "Did not point with pride to Denver." True, because the worse element of men and antis combined are in a great majority over the better element of men and suffragists combined, and it does not compare with Seattle, for example, where the better element of men combined with the women, and on their very first vote, recalled the Mayor and destroyed the largest house of ill-fame, built on city property and run by city grafters, which had flourished many years under man-only rule.

But even Denver compares most favorably with our own fair city, under man-only rule.

She now says "A census report proves nothing either way, unless it be used to study carefully the electoral constituency in various parts of the country." Good! Let us so use it. She formerly spoke of the dreadful foreign women vote which woman suffrage would give. Foreign born men who are naturalized now vote. For every one hundred female Indians, Chinese, Japanese and all others as given by the census in the following states there are 254 men in New York, 41.9 in Pennsylvania, 48.4 in California, 102.1 in New Jersey, 138.5 in Illinois, etc. Besides, the foreign men mix with other men, learn the language, seek political jobs, and therefore become naturalized and vote. The women have been drudges all their lives and are old fogies in their very nature. Probably nearly every one of them is an anti and would



THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

PERRY MORRIS, OF BOSTON.

MRS. WILLIAM KENT, WIFE OF REPRESENTATIVE KENT, OF CALIFORNIA.

THE CHILDREN OF MRS. GEORGE

CHRISTMAS PARTIES ON CLUB CALENDAR

Week's Activities Include Trees for Crippled Children and a Christmas Party for Little Mothers—Dances a Growing Amusement in Clubland.

The Little Mothers' Aid Association will hold a Christmas festival on Saturday afternoon, December 27, at the Murray Hill Lyceum, East 34th street. Instead of the usual Christmas dinner, seven hundred little mothers will be invited from the poorest sections of the city, where the association maintains home making circles—South Ferry, Gas House District, Hell's Kitchen and the factory districts of Brooklyn.

A musical programme will be given and there will be moving pictures under the direction of Mrs. G. P. Kerr. As usual, the children will take part. Refreshments will be served, and as the children pass out each one will be given a dressed doll, handkerchief, bag of candy and a toy. The stage will be decorated with greens and Christmas trees. Miss Louise Schroder is chairman.

The December meeting of the Maine Woman's Club of New York was held at the Waldorf on Saturday afternoon, December 20. It was guest day for club children, and the entertainment consisted of songs, dances and recitations by the little folks. Mrs. Jeremiah S. Ferguson arranged and managed the afternoon's entertainment.

The December social meeting of the Woman's Press Club of New York City, Mrs. Harry Holt Day, president, will be held in the Astor Gallery of the Waldorf-Astoria next Saturday afternoon, December 27, at 2 o'clock. This will be president's day, and the programme of the afternoon is in the hands of Mrs. Day. Among those who will speak are Miss M. E. McQuat, Mrs. Emma Sheridan Fry, Mrs. Ida Benney Judd, Dr. Hyron T. Scudder and Miss Grace Taber.

The Graduate Club of the Normal College, Mrs. Ernest Bunt, president, held its third meeting for the season at the residence of Mrs. Morris Cooper, No. 387 Madison avenue, on Saturday afternoon, December 20. Mrs. Gutzon Borglum introduced, Delyad Elyoub, who spoke of Turkey from a new point of view.

The annual Christmas tree and children's play for the Day Home and School for Crippled Children will be held on the afternoon of Wednesday, December 24, in the lecture room of the Lenox Avenue Unitarian Church, 121st street and Lenox avenue.

At the British ball, to be given at the Waldorf on January 2, the embassy box will be occupied by Sir Cecil and Lady Spring-Rice and the attaché of the British Embassy. The hostess will be Mrs. J. Elliott Langstaff. In the official box will be the Canadian guests, and hostesses will be Mrs. Gustav Stromberg, Mrs. Frederick E. Whitridge and Mrs. Carl von Pustau. To the consulate general box have been invited the six consuls general in the United States and their wives, and the hostesses will be Mrs. James T. Robb, Mrs. George Quirk, Mrs. Frederick S. Woodcock and Mrs. William D. Mitchell. Boxes have been purchased by Mrs. Harry H. Pike, Mrs. Frederick Shibley, Mrs. A. J. Squier, Mrs. George Massey, Mrs. Arthur Elkins, Mrs. Charles Freuburn, Mrs. Austin Finegan and Mrs. Henry Rowley.

The New York Browning Society, Miss Florence Wier Gibson, president, discussed last Wednesday at its December meeting "Browning and Music." The poems for study were "Charles Avison" ("Parleyings"), "A Toccata of Gluppi," "Master Hughes of Saxe-Gotha" and "Abt Vogler." William Lyon Phelps, Ph. D., professor of music at Yale, had charge of the programme. Assistant Professor Phelps was Walter Ruel Cowles, instructor in piano-forte playing in Yale University, who played a march by Charles Avison, dating back one hundred years; the Toccata of Gluppi, which was of the seventeenth century; fugue in F minor by Bach, the supposed subject of Master Hughes of Saxe-Gotha, and the "Palace of Sound," as illustration of Abt Vogler's improvisation.

The date was chosen for president's day and the Astor Gallery of the Waldorf-Astoria was filled to the limit of its capacity with members and guests of the society. The social hour was in charge of the hospitality committee—Mrs. John B. Stanchfield, chairman; Mrs. W. W. Headrick, Mrs. James P. Stewart, Mrs. John A. Lefferts, Mrs. Charles A. Terry, Mrs. Walter E. Woodford, Mrs. John Holley Clark, Mrs. Simeon H. Newhouse, Mrs. John Lewis Childs, Mrs. H. C. M. Ingraham, Mrs. Bern B. Gallaudet, Mrs. Thomas R. Slicer, Mrs. Thomas J. Vivian and Miss Mabel McDougall.

The National California Club (Mrs. Thomas J. Vivian, president) held a meeting last Tuesday at the Waldorf-Astoria. Preceding the musical programme and following the club's newly adopted rule, there was a ten-minute talk on "Current Events," as given by Mrs. G. Upton Hallett, and a paper, giving the history of Santa Clara County, written by Mrs. A. H. Boomer, of San Jose, and read by the chairman of California history, Mrs. A. A. Fisher. On the reception committee were Mrs. Wallace Munro, Mrs. Louis W. Butler, Mrs. Emanuel Elzas, Mrs. Frederick Wolff, Mrs. Charles K. Lipman, and Mrs. Milton V. Snyder, chairman.

The National California Club will give its first dance on Tuesday, December 30, at 9 p. m., at the Hotel Plaza. Among the patronesses are Mrs. Thomas J. Vivian, Mrs. William R. Stewart, Mrs. G. Upton Hallett, Mrs. Louis C. White, Mrs. Joseph F. Noonman, Mrs. Charles A. Beck and Mrs. Charles E. Houghton. The affair will be under the chairmanship of Mrs. W. R. Stewart, of No. 125 Riverside Drive, from whom tickets may be obtained. As the proceeds will be added to the reserve fund, the co-operation of all Californians is asked.

The Theatre Club, Mrs. J. Christopher Marks, president, will discuss "Farce" at their meeting to be held at the Hotel Astor on Tuesday afternoon. The subject will be presented by Mrs. Estelle Davis. The guests of honor will be Mr. and Mrs. John Bunney, Mrs. Mrs. Taylor Holmes, Mr. and Mrs. William C. De Mille, Mr. and Mrs. George Scarborough, Miss Margaret Green, Albert Parker and Mrs. M. F. Fuller (Maxwell Foster). The Theatre Club card party will be held at the

Hotel Astor Monday afternoon, January 5, Mrs. J. E. Kelly, chairman.

The Elmira College Club, of New York City, gave a Christmas tea and sale at No. 329 Central Park West Saturday, December 13.

The Friendly Tourists' Club held its regular meeting on Wednesday, December 18, at the home of Mrs. R. C. Fuller, No. 389 Lewis avenue, Brooklyn. The president, Mrs. W. H. Hotchkin, was in the chair. A paper was read by Mrs. Nina on "Commerce and Agriculture in China," and a paper by Mrs. Winder on "Chinese Cities and Temples." Current events in China were discussed, and the subject was brought very near by personal letters and pictures. After a social hour the club adjourned for a month.

The rooms of the Professional Woman's League, at No. 199 Broadway, were filled to capacity last Sunday evening, December 14, at the bazaar reception. Miss Fannie Ward, of "Madam President," was the guest of honor, and P. F. Mackay was also present. The president of the league, Miss Maida Craigen, introduced the two guests of the evening to the assemblage. Addresses were made by Joseph Byron Totten, Mrs. Henry Miller, president of the Twelfth Night Club, F. F. Mackay, Kate Claxton and Arthur Bergh. After the programme refreshments were served by Mrs. M. H. T. Stenple and Mrs. William Porter Jenkins. Those in the receiving line were Miss Maida Craigen, Mrs. Sol Smith, Mrs. Susanne Westford Allen, Miss Belle Gold, Miss Geraldine Bergh, Mrs. S. Marcus Harris, Mrs. Louise Campbell Stern and Mrs. Frances H. Abraham.

At the Tuesday evening "informal" of the Women's Philharmonic Society, given by the president, Miss Amy Fay, at her residence, No. 68 West 51st street, the programme was rendered by Miss Fay, pianist; Miss Laura Tappan, violinist; and Miss Marian Owen, soprano, with Miss Marie Carter as accompanist. The women's orchestra of the society will give its first concert on January 27. Mrs. Clementine Tete-Doux Lusk is chairman of entertainment.

The National Round Table, Edyth Totten, president, will hold its next salon at the Hotel Astor on Sunday evening, December 23, at 8 o'clock. Mrs. M. Reid Cory will be chairman of the evening.

The Daughters of the Revolution, State of New York, Mrs. Everett M. Raynor, regent, gave a Christmas party last Friday at the Hotel Belmont. Miss Fanny Cannon was chairman of the day.

Stonewall Jackson Chapter, G. O. C., will give a Christmas dance at Breton Hall on December 28. James G. Jamison, chairman of the door committee, will introduce some new cotton figures with Miss Venice R. Loh, president of the chapter. Many of the club presidents will be guests of honor. The patronesses are Mrs. James Henry Parker, Mrs. Henry H. Sevier, Mrs. Simon Baruch, Mrs. Frederick A. Wallace, Mrs. W. R. Stewart, Mrs. W. W. Ford, Mrs. Benjamin West Cliffland, Mrs. William E. Fitch, Mrs. Hartwell B. Grubbs, Mrs. H. Oberndorfer, Mrs. Edward Burton Williams, Mrs. Clement C. Young, Mrs. S. E. Edwards, Mrs. H. G. Seeligson and Miss Lyle Steel.

President's night was observed at the Cameo Club salon, of which Mme. de Vaux Royer is president and founder. The meeting was held at the Waldorf-Astoria on Thursday evening. Dr. J. Gardner Smith was chairman. "The Inner Self" was the topic introduced by Mme. de Vaux Royer, and there were five-minute discussions on the subject by Dr. Simon Baruch, W. H. Laidlaw, Mrs. Elmer E. Black, Dr. H. Edgar Lewis, General S. P. Kneeland, F. A. Baker, Miss Estelle W. Stead and Floyd B. Wilson.

The Bel Canto Club, Mme. Beatrice Goldie, president, was entertained by Mrs. Benno Rechoff at a tea dance at her apartments in the Adlon on Saturday, December 13. The hostess was assisted by Mrs. Frances Stoddard. On December 27 the club will give its regular monthly reception at the Waldorf. Mrs. William A. Winter, Mrs. Elmer Miller and Mrs. Charles R. Perkins will form the reception committee. Immediately after the Christmas holidays rehearsals will begin for a Japanese evening.

The Colonial Club was given a "bridge tea" at the home of Mrs. Edward Burton Williams, No. 167 West 11th street, on Monday afternoon. Among the members present were Mrs. William Grant Brown, Mrs. George T. Colter, Mrs. George Ransom, Mrs. William W. Beals, Mrs